التفسير المحرر

للقرآن الكريم

سورة الحج وسورة المؤمنون

إعداد

القسم العلمي بمؤسسة الدرر السنية

تقديم فضيلة

الشيخ عبد الرحمن بن ناصر البراك | الشيخ د. مساعد بن سليمان الطيار

[illegible] [illegible]

بإشراف

الشيخ علوي بن عبد القادر السقاف

المجلد الثالث عشر

الدرر السنية

ح مؤسسة الدرر السنية للنشر، ١٤٣٩هـ
فهرسة مكتبة الملك فهد الوطنية أثناء النشر
القسم العلمي بمؤسسة الدرر
التفسير المحرر للقرآن الكريم - المجلد الثالث عشر - سورة [illegible]
[illegible] القسم العلمي بمؤسسة الدرر السنية - ط١ - الظهران، ١٤٣٩هـ
[illegible] ص؛ ١٧ سم × ٢٤ سم
ردمك: [illegible]
١- القرآن - تفسير أ. العنوان
ديوي [illegible] [illegible]

رقم الإيداع: [illegible]
ردمك: [illegible]

حقوق الطبع محفوظة
الطبعة الأولى
١٤٣٩هـ - ٢٠١٨م

الدرر السنية
مؤسسة الدرر السنية - المملكة العربية السعودية
[illegible]
[illegible]

بسم الله الرحمن الرحيم

تَفْسِيرُ
سُورَةِ الحِجْرِ

سورة الحجر

أسماء السورة:

سُمِّيت هذه السورة بسورة الحِجْر(١)(٢).

بيان المكي والمدني:

سورة الحجر مكية(٣)، ونقل الإجماع على ذلك غير واحد من أهل العلم(٤).

مقاصد السورة:

من أهم مقاصد هذه السورة:

١- حفظ القرآن(٥).

٢- إبراز طبيعة الكافرين المكذبين، ومواجهة تكذيبهم والنعي [illegible]

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(١) سُمِّيت هذه السورة بسورة الحجر؛ لاشتمالها على القصة في قوله: ﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ﴾ [الحجر: ٨٠]، والحجر منازل ثمود، لم تذكر في غيرها. يُنظر: ((مصاعد النظر)) للبقاعي ([illegible])، ((تفسير ابن عاشور)) ([illegible]).

(٢) وردت بعض الآثار في تسميتها [illegible] أخرجه [illegible] ((الناسخ والمنسوخ)) (ص: [illegible])، وابن مردويه كما في ((الدر المنثور)) للسيوطي ([illegible]) عن ابن عباس رضي الله عنهما، وكذلك ما أخرجه ابن مردويه كما في ((الدر المنثور)) للسيوطي ([illegible]) عن ابن الزبير رضي الله عنهما.

(٣) وقيل: مكية إلا آية، وهي قوله تعالى: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾ [الحجر: ٨٧]. يُنظر: ((تفسير ابن جزي)) ([illegible])، [illegible] ((تفسير الرسعني)) ([illegible]).

(٤) ممن نقل الإجماع على ذلك: [illegible]. يُنظر: [illegible]

(٥) يُنظر: ((التفسير الوسيط)) لطنطاوي ([illegible]).

الذي يتلوه عليهم[1]

موضوعات السورة:

من أهم الموضوعات التي اشتملت عليها السورة:

١- التنويه بفضل القرآن ومكذبيه، وتكفُّل الله بحفظه، وبيان سوء حال الكافرين الذين أعرضوا عن نصرة الحقِّ من عذاب وحسرة.

٢- ذكر بعض الآيات الكونية الدالة على وحدانية الله وقدرته، وما امتنَّ به من نعم على جميع خلقه.

٣- حكاية قصة خلق آدم عليه السلام، وتكليف الملائكة أن يسجدوا له، وامتثالهم، وتكبّر إبليس وحسده من ذلك، وطرده من الجنة.

٤- ذكر بعض المواقف من قصص أنبياء الله: إبراهيم، ولوط، وشعيب، وصالح، عليهم الصلاة والسلام.

٥- تسلية النبي صلى الله عليه وسلم، وتثبيته أمام ما يلقاه من قومه.

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[1] ينظر: التفسير الموضوعي لسور القرآن الكريم (٤/ ٢٦١).

الآيات (١-٥)

﴿الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ① رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ ② ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ③ وَمَا أَهْلَكْنَا
مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ④ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ⑤﴾

غريب الكلمات:

﴿ذَرْهُمْ﴾: أي: اتركهم ودعهم، يقال: فلان يذر الشيء، أي: يقذفه؛ لقلة اعتداده به[1].

المعنى الإجمالي:

افتتح الله تعالى هذه السورة بهذه الحروف المقطعة -وقد سبق الكلام عنها في أول سورة البقرة- ثم أخبر سبحانه أن آيات القرآن الكريم هي آيات الكتاب الجامع لأنواع الخطاب، وآيات القرآن المعجز المظهر للمعاني بأحسن بيان. وسيتمنى الكفار يوم القيامة على ترك الإيمان، ويتمنون لو كانوا مسلمين في الدنيا. دع -يا محمد- هؤلاء الكفار يأكلوا ويتمتعوا بشهواتهم، ويشغلهم الأمل عن الإيمان بالله وطاعته، فسوف يعلمون عاقبة أمرهم وأنهم خاسرون. وما أهلكنا أهل قرية إلا ولإهلاكهم أجل مقدر، لا نهلكهم حتى يبلغوه، كما أنه لا تتقدم أمة أجلها حتى تستوفي مدة أجلها، ولا تتأخر.

مشكل الإعراب:

قوله تعالى: ﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ﴾

﴿إِلَّا﴾ للحصر، وجملة ﴿وَلَهَا كِتَابٌ﴾ اسمية في محل نصب حال من

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[1] يُنظر: المفردات للراغب (ص: [illegible])، تفسير القرطبي ([illegible])، الكتاب الفريد في إعراب القرآن المجيد للمنتجب الهمذاني ([illegible]).

﴿رُبَمَا﴾: [illegible] بين [illegible] بعد [illegible] وهو [illegible] بالتحقيق. وقيل: إنَّ [illegible] جمعًا للتكثير قبلها ﴿رُبَّ﴾، [illegible] عليها [illegible] بالموصوف[1].

تفسير الآيات:

﴿الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ①﴾

﴿الر﴾

تقدَّم الكلام عن الحروف المقطَّعة في تفسير أوَّل سورة البقرة[2].

﴿تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ﴾

أي: هذه الآيات العالية الشأن، الرفيعة القدر، آيات الكتاب العظيم الجامع [illegible]، وآيات قرآنٍ عظيم واضح [illegible]، المظهر للحقائق بأحسن بيان وأوضحه[3].

كما قال تعالى: ﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ [يوسف: 1].

وقال سبحانه: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾ [النحل: 89].

﴿رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ②﴾

أي: سيتمنَّى الذين كفروا [illegible] على ما كانوا فيه من الكفر، ومخالفة [illegible] لو كانوا

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[1] يُنظر: [illegible]

[2] يُنظر: [illegible]

[3] يُنظر: [illegible]

نادمين في الدنيا، أو آسفين، متحسرين لأمر قد مضى، ومتحسرين لأسباب[1].

كما قال تعالى: ﴿وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ [الأنعام: ٢٧].

وقال سبحانه: ﴿حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا﴾ [الأنعام: ٣١].

وقال عز وجل: ﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾ [الفرقان: ٢٧].

وقال جل جلاله: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ۝ أَن تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطتُ فِي

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[1] يُنظر: «تفسير ابن جرير» [illegible]، «تفسير ابن كثير» [illegible]، «تفسير السعدي» (ص: ٢٥٩).

[illegible]

[illegible]

جنب الله وإن كنت لمن الساخرين ۝ أو تقول لو أن الله هداني لكنت من المتقين ۝ أو تقول حين ترى العذاب لو أن لي كرة فأكون من المحسنين﴾ [الزمر: ٥٦ - ٥٨].

وعن صالح بن أبي طريف، قال: قلت لأبي سعيد الخدري رضي الله عنه: أسمعت رسول الله صلى الله عليه وسلم يقول في هذه الآية: ﴿رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾ فقال: نعم، سمعته يقول: «يخرج الله أناسا من النار (أي: من المسلمين) بعدما يأخذ نقمته منهم، قال: لما أدخلهم الله النار مع المشركين قال المشركون: أليس كنتم تزعمون في الدنيا أنكم أولياء؟ فما لكم معنا في النار؟ فإذا سمع الله ذلك منهم أذن في الشفاعة، فيتشفع لهم الملائكة والنبيون حتى يخرجوا بإذن الله، فلما أخرجوا قالوا (أي: المشركون): يا ليتنا كنا مثلهم فتدركنا الشفاعة فنخرج من النار، فذلك قول الله جل وعلا: ﴿رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾...»[1].

وعن ابن عباس رضي الله عنهما قال: «ما يزال الله يشفع ويدخل الجنة، ويرحم ويشفع، حتى يقول: من كان من المسلمين فليدخل الجنة، فذلك حين يقول: ﴿رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾»[2].

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[1] أخرجه ابن حبان ([illegible]) واللفظ له، والطبراني في «المعجم الأوسط» ([illegible]). صححه شعيب الأرناؤوط في تحقيق «صحيح ابن حبان» ([illegible]).

[2] أخرجه الحاكم ([illegible])، والبيهقي في «البعث والنشور» ([illegible]). صحح إسناده الحاكم، [illegible] وصححه الذهبي في «التلخيص» ([illegible]). قال الترمذي: [illegible] وغير واحد من التابعين في تفسير هذه الآية: ﴿رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾ قالوا: إذا أخرج أهل التوحيد من النار، وأدخلوا الجنة، يود الذين كفروا لو كانوا مسلمين. «سنن الترمذي» ([illegible]).

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(١) انظر [illegible]

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(٣) انظر [illegible]

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صلى الله عليه وسلم [illegible]
النبي صلى الله عليه وسلم [illegible]
[illegible]
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٢- [illegible]
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٣- [illegible]
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(١) انظر [illegible]
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قوله تعالى: ﴿وما أهلكنا من قرية إلا ولها كتاب معلوم﴾

[illegible]

[illegible]

[illegible] ﴿وما أهلكنا من [illegible]﴾ ◆

[illegible]

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غريب الكلمات:

[illegible]

المعنى الإجمالي

[illegible]

صلى الله عليه وسلم [illegible]

[illegible]

﴿ [illegible] ﴾

[illegible]

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[illegible] عليه وسلم

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(١) انظر: تفسير [illegible]

(٢) انظر: [illegible]

(٣) [illegible]

(٤) انظر: [illegible]

[illegible]

﴿[illegible] ⊙ [illegible] ⊙ [illegible] ⊙ [illegible] ⊙ [illegible] ⊙﴾

معاني المفردات:

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾: أي [illegible]

﴿[illegible]﴾ أي [illegible]

انظر [illegible]

[illegible]

[illegible]

[illegible]

المعنى الإجمالي

[illegible]

[illegible]

تفسير الآيات

﴿[illegible]﴾

[illegible]

[illegible]

﴿[illegible]﴾

[illegible]

[illegible]

كما قال تعالى: ﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ﴾ [الروم: ٤٧]

﴿مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑪﴾

أي: [illegible]

كما قال تعالى: ﴿وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ [الأنعام: ١٠]

وقال سبحانه: ﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ [يس: ٣٠]

﴿كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ⑫﴾.

كذلك [illegible]

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كما قال تعالى: ﴿[illegible]﴾ [illegible]

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﴿[illegible]﴾

أي لا [illegible]

[illegible] ﴿[illegible]﴾ [illegible]

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أي [illegible]

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﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ٤٩﴾

﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ﴾

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﴿مُعْرِضِينَ﴾

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مشكل الإعراب

قوله تعالى: [illegible]

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﴿[illegible]﴾

أي: [illegible] الأرض [illegible]

[illegible] الأرض [illegible]

﴿[illegible]﴾

[illegible] الأرض

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(١) انظر: [illegible]

(٢) انظر: تفسير [illegible] تفسير القرطبي [illegible]

(٣) انظر: تفسير القرطبي [illegible]

[illegible] تفسير القرطبي [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

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﴿وما ننزله إلا بقدر معلوم﴾

أي: [illegible]

[illegible] ﴿وكل شيء عنده بمقدار﴾ [الرعد: ٨]

[illegible] ﴿وأنزلنا من السماء ماء بقدر﴾ [المؤمنون: ١٨]

[illegible] ﴿ولو بسط الله الرزق لعباده لبغوا في الأرض ولكن ينزل بقدر ما يشاء إنه بعباده خبير بصير﴾ [الشورى: ٢٧]

﴿وأرسلنا الرياح لواقح فأنزلنا من السماء ماء فأسقيناكموه وما أنتم له بخازنين ۝٢٢﴾

[illegible]:

[illegible]

﴿وأرسلنا الرياح لواقح﴾

أي: [illegible]

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قال تعالى: ﴿قل لو أنتم تملكون خزائن رحمة ربي إذا لأمسكتم خشية الإنفاق وكان الإنسان قتورا﴾ [الإسراء].

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مناسبة الآية لما قبلها

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الفوائد العلمية واللطائف:

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تفسير [illegible] ﴿[illegible]﴾ [illegible]

٥- قوله تعالى ﴿[illegible]﴾

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

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٦- ﴿[illegible]﴾ [illegible]

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ومن [illegible] قوله: ﴿[illegible]﴾ [illegible]

٧- قوله تعالى ﴿[illegible]﴾

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(١) انظر: تفسير [illegible]

(٢) انظر: [illegible]

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(٥) انظر: تفسير [illegible]

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[illegible] ﴿إِنَّهُ حَكِيمٌ عَلِيمٌ﴾ [illegible] ﴿[illegible]﴾ [illegible]
[illegible] إذا جعلنا [illegible] معنى [illegible] على [illegible] معنى [illegible]
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والجواب: [illegible]

الأول: [illegible]

الثاني: [illegible]

بلاغة الآيات

- قوله تعالى: ﴿ولقد خلقنا الإنسان من صلصال من حمإ مسنون﴾

قوله: ﴿[illegible]﴾ [illegible]

قوله: ﴿[illegible]﴾ [illegible]

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(١) انظر: [illegible]

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- قوله تعالى: ﴿[illegible]﴾

قوله: ﴿[illegible]﴾ [illegible]
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الله [illegible]

قوله: [illegible] ﴿[illegible]﴾ [illegible]
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وقال تعالى: ﴿[illegible]﴾ [illegible]

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قوله ﴿لا يستوون عند الله﴾ [illegible] [illegible] [illegible] [illegible]

قوله ﴿[illegible] [illegible] [illegible]﴾ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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٣- قوله تعالى ﴿[illegible] [illegible] [illegible] [illegible] [illegible]﴾ [illegible] [illegible] [illegible]

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تفسير الآيات:

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٢- [illegible] الله تعالى: ﴿[illegible]﴾ [illegible]

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الجواب من وجهين:

الوجه الأول: [illegible]

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٧- قوله تعالى: ﴿[illegible]﴾

قوله: ﴿[illegible]﴾ مستأنفة [illegible]

[illegible]

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(١) ينظر: [illegible]

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المعنى الإجمالي

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أي [illegible]

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﴿وَاتَّبِعْ أَدْبَارَهُمْ﴾

[illegible]

﴿وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ﴾

[illegible]

﴿وَامْضُوا حَيْثُ تُؤْمَرُونَ﴾

[illegible]

﴿ [illegible] ﴾

أي [illegible]

[illegible]

كما قال تعالى ﴿ [illegible] ﴾ [illegible]

[illegible] ﴿ [illegible] ﴾ [illegible]

﴿ [illegible] ﴾

أي [illegible]

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وقال [illegible] ﴿ [illegible]

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الفوائد التربوية

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الفوائد العقدية واللطائف

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﴿[illegible]﴾

غريب الكلمات:

﴿أصحاب الأخدود﴾ [illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

المعنى الإجمالي:

يقول تعالى: [illegible] أصحاب الأخدود [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible]

تفسير الآيات:

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ ﴾

[illegible]:

[illegible]

﴿ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝ ﴾

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انظر [illegible]

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[illegible] قال الله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] قال الله تعالى: ﴿[illegible]﴾ [illegible]

[illegible]

قوله تعالى: ﴿[illegible]﴾ [illegible]

قوله تعالى: ﴿[illegible]﴾

ينظر: [illegible]

ينظر: [illegible]

[illegible]

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(١) انظر: التفسير [illegible]

(٢) انظر: التفسير [illegible]

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[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] حتى يأتيك الموت [illegible] على ذلك.

مناسبة الآيات:

﴿ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ ﴾

معنى الآية إجمالاً:

[illegible] [illegible] [illegible] [illegible] [illegible] على الأمم السالفة [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ﴿ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ﴾ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] والأرض وما بينهما [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

﴿ مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ﴾

[illegible] [illegible] [illegible] السموات والأرض وما بينهما [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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[illegible] [illegible] [illegible]

[illegible] [illegible]

خلقناهما إلا بالحق ولكن أكثرهم لا يعلمون﴾ [الدخان: ٣٨-٣٩].

وقال عز وجل: ﴿أفحسبتم أنما خلقناكم عبثا وأنكم إلينا لا ترجعون * فتعالى الله الملك الحق لا إله إلا هو رب العرش الكريم * ومن يدع مع الله إلها آخر لا برهان له به فإنما حسابه عند ربه إنه لا يفلح الكافرون﴾ [المؤمنون: ١١٥-١١٧].

وقال تعالى: ﴿إن في خلق السموات والأرض واختلاف الليل والنهار لآيات لأولي الألباب * الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السموات والأرض ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار﴾ [آل عمران: ١٩٠-١٩١].

وقال سبحانه: ﴿ولله ما في السموات وما في الأرض ليجزي الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى﴾ [النجم: ٣١].

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عن أبي [illegible] رضي الله عنه [illegible] رسول الله صلى الله عليه وسلم [illegible]

[illegible] رضي الله عنه [illegible] رسول الله [illegible] ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

﴿[illegible] (٢)﴾

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وقال تبارك وتعالى: ﴿وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ [المزمل: [illegible]].

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(١) انظر [illegible]

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وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (البقرة: ١٥٣)

﴿وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾﴾

[illegible]

[illegible]

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

[illegible]

كما قال تعالى: ﴿وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ● وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ● حَتَّى أَتَانَا الْيَقِينُ﴾ (المدثر: [illegible])

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[illegible] الله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] تعالى: ﴿[illegible]﴾ [illegible]

[illegible] الله تعالى: ﴿[illegible]﴾ [illegible]

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٦- قوله تعالى: ﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾

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[illegible]

[illegible]

٧- قوله تعالى: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾

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٦ - قوله تعالى: ﴿الذين [illegible]﴾

قوله: ﴿الذين [illegible]﴾ [illegible]

[illegible]

[illegible] قوله تعالى: ﴿[illegible]﴾ [illegible]

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(١) انظر [illegible]

(٢) المصدر السابق

(٣) المصدر السابق

(٤) انظر [illegible]

(٥) انظر [illegible]

[illegible]

- قوله تعالى: ﴿ولقد نعلم أنك يضيق صدرك بما يقولون﴾

قوله: ﴿ولقد نعلم﴾ [illegible]

[illegible]

- قوله تعالى: ﴿فسبح بحمد ربك وكن من الساجدين﴾ [illegible]

[illegible]

[illegible]

٩ - قوله تعالى: ﴿[illegible]﴾

وقوله ﴿[illegible]﴾ [illegible] الأخبار [illegible] ﴿[illegible]﴾

[illegible] التأكيد [illegible]

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قوله: ﴿[illegible]﴾ [illegible] إسناد [illegible] الذي هو [illegible]

[illegible] إلى [illegible]

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تفسير
سُورة النَّحل

سورة [illegible]

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مقاصد السورة

من أهم مقاصد هذه السورة:

[illegible] [illegible] على النبي [illegible] [illegible] الرسول صلى الله عليه وسلم وما جاء به

١- [illegible]

٢- [illegible] الله تعالى ونعمه على خلقه

موضوعات السورة

من أهم الموضوعات التي تحدثت عنها هذه السورة

التأكيد على [illegible] يوم القيامة [illegible]

١- [illegible] الإنسان والحيوان [illegible] والنبات إلى غير ذلك

٢- ذكر النعم [illegible] [illegible] التي لا تحصى

[illegible]

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(١) انظر: التفسير الموضوعي [illegible]

(٢) انظر: التفسير [illegible] التفسير الموضوعي [illegible]

(٣) انظر: التفسير الموضوعي [illegible]

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المعنى الإجمالي

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ثم قال تعالى: ﴿اقترب للناس حسابهم وهم في غفلة معرضون﴾ [الأنبياء: 1].

وقال [illegible]: ﴿اقتربت الساعة وانشق القمر﴾ [القمر: 1].

وقال سبحانه: ﴿ويستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب وليأتينهم بغتة وهم لا يشعرون * يستعجلونك بالعذاب وإن جهنم لمحيطة بالكافرين﴾ [العنكبوت: 53، 54].

وقال عز وجل: ﴿يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلال بعيد﴾ [الشورى: 18].

﴿سبحانه وتعالى عما يشركون﴾

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وقال تعالى: ﴿وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا﴾ [الشورى: 52]

﴿[illegible]﴾

[illegible]

[illegible] ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible]

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﴿خلق السموات والأرض بالحق تعالى عما يشركون ③﴾

مناسبة الآية لما قبلها

[illegible]

﴿خلق السموات والأرض بالحق﴾

[illegible]

﴿تعالى عما يشركون﴾

مناسبتها لما قبلها

[illegible] ﴿خلق السموات والأرض بالحق﴾ [illegible]

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قوله تعالى: ﴿والخيل والبغال والحمير لتركبوها وزينة﴾

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وعن عبد الله بن مسعود رضي الله عنه قال: خط لنا رسول الله صلى الله عليه وسلم خطا ثم قال: هذا سبيل الله، ثم خط خطوطا عن يمينه وعن شماله ثم قال: هذه سبل [illegible] متفرقة، على كل سبيل منها شيطان يدعو إليه، ثم قرأ: ﴿وأن هذا صراطي مستقيما فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله﴾ [الأنعام: ١٥٣] (١).

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٤- قوله تعالى: ﴿[illegible] ربنا [illegible]﴾

قوله: ﴿[illegible] ربنا [illegible]﴾ [illegible] الأسلوب [illegible]

قوله: ﴿[illegible]﴾ [illegible]

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تفسير الآية (67)

﴿ هو الذي جعل لكم الليل لتسكنوا فيه والنهار مبصرا إن في ذلك لآيات لقوم يسمعون ﴿٦٧﴾ ﴾

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﴿وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ﴾

[illegible]

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ﴾

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﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ⑭﴾

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كما قال تعالى ﴿ [illegible] ﴾ [illegible]

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كما قال تعالى ﴿ [illegible] ﴾ [illegible] ٦٣]

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كما قال تعالى: ﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ۝ إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ﴾ [الشورى: ٣٢-٣٤].

﴿وَلِتَبْتَغُوا مِن فَضْلِهِ﴾

[illegible]

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

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لقوله تعالى: ﴿وجعلنا في الأرض رواسي أن تميد بهم﴾ (الأنبياء: ٣١)

﴿[illegible]﴾

أي: جعل الله في الأرض [illegible]

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أي: [illegible]

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كما قال تعالى: ﴿وجعلنا فيها فجاجا سبلا لعلهم يهتدون﴾ (الأنبياء: ٣١)

﴿[illegible]﴾

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[illegible] في الأرض [illegible]

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كما قال تعالى ﴿ألم تروا أن الله سخر لكم ما في السموات وما في الأرض وأسبغ عليكم نعمه ظاهرة وباطنة﴾ [لقمان: ٢٠]

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[illegible] ﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [illegible]

﴿لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝﴾

﴿لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

أي: حقًا أن الله يعلم ما يسره المشركون في قلوبهم من [illegible]

﴿إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

(٤) انظر: [illegible]

(٥) انظر: [illegible]

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[illegible] ﴿[illegible]﴾ [illegible]

﴿إن الله عليم بما [illegible]﴾[1]

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(١) انظر: التحرير والتنوير [illegible]

(٢) انظر: التفسير الميسر [illegible]

الآيتان (٣٣-٣٤)

﴿هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾﴾

غريب الكلمات:

﴿وَحَاقَ﴾ [illegible]

المعنى الإجمالي:

[illegible]

تفسير الآيتين:

﴿هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾﴾

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أي [illegible]

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أي [illegible]

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﴿[illegible]﴾

أي [illegible]

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أي [illegible]

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(١) انظر [illegible]

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(٤) انظر [illegible]

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[illegible]

ثم حث الله تعالى رسوله صلى الله عليه وسلم [illegible]

تفسير الآيات:

﴿[illegible]﴾

[illegible]

[illegible]

﴿[illegible]﴾

[illegible]

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كما قال تعالى: ﴿ومن يرد الله فتنته فلن تملك له من الله شيئا﴾ [المائدة: ٤١].

وقال سبحانه: ﴿من يضلل الله فلا هادي له ويذرهم في طغيانهم يعمهون﴾ [الأعراف: ١٨٦].

وقال سبحانه: ﴿إن الذين حقت عليهم كلمت ربك لا يؤمنون * ولو جاءتهم كل آية حتى يروا العذاب الأليم﴾ [يونس: ٩٦، ٩٧].

[illegible]

[illegible]

الفوائد العلمية واللطائف:

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[illegible] قوله تعالى: ﴿[illegible]﴾ [illegible] صلى الله عليه وسلم [illegible] الإسلام.

[illegible]

[illegible] قوله تعالى: ﴿وإذ أخذ الله ميثاق النبيين [illegible]﴾

قوله ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

(٣) انظر [illegible]

(٤) انظر [illegible]

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الآيات (٣٨-٤٠)

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٨) لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ (٣٩) إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ (٤٠)﴾

غريب الكلمات:

[illegible]

المعنى الإجمالي:

[illegible]

تفسير الآيات:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ [illegible]

[illegible] ﴿[illegible]﴾

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

[illegible]

[illegible] صلى الله عليه وسلم [illegible]

﴿[illegible]﴾

﴿[illegible]﴾

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﴿[illegible]﴾

[illegible]

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﴿ [illegible] ﴾

غريب الكلمات

[illegible]

المعنى الإجمالي:

[illegible]

[illegible]

﴿ [illegible] ﴾

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﴿ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ ﴾

﴿ الَّذِي يُوَسْوِسُ ﴾

[illegible]

﴿ فِي صُدُورِ النَّاسِ ﴾

[illegible]

الفوائد التربوية

[illegible]

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الآيات (٤٣-٤٧)

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ
(٤٣) بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
(٤٤) أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ (٤٥) أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ (٤٦) أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ
رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ (٤٧)﴾

غريب الكلمات

﴿وَالزُّبُرِ﴾: أي: [illegible]

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المعنى الإجمالي

[illegible]

[illegible]

مضمون الآيات

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ثم نسخ [illegible] إلا [illegible]

[illegible]

﴿ عليهم بمصيطر ﴾

أي: [illegible]

[illegible]

كما قال تعالى: ﴿ [illegible] ﴾ [illegible]

الأنعام [illegible]

﴿ [illegible] ﴾

[illegible] أحسن ﴿ [illegible] ﴾

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﴿ [illegible] ﴾

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[1] انظر: [illegible]

[2] [illegible]

[3] [illegible]

أي [illegible]

[illegible]

كما قال تعالى: ﴿[illegible]﴾ [illegible]

﴿[illegible]﴾

أي [illegible]

[illegible]

﴿وَالسَّابِقُونَ السَّابِقُونَ ⑩﴾

﴿أُولَٰئِكَ الْمُقَرَّبُونَ﴾

أي [illegible]

[illegible]

كما قال تعالى: ﴿[illegible]﴾

[illegible] ﴿نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [illegible]

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(١) انظر: [illegible]

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(٢) انظر: [illegible]

(٣) انظر: [illegible]

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كما قال تعالى: ﴿ألم تر أن الله يسجد له من في السماوات ومن في الأرض والشمس والقمر والنجوم والجبال والشجر والدواب وكثير من الناس وكثير حق عليه العذاب﴾ [الحج: ١٨].

﴿والملائكة وهم لا يستكبرون﴾

أي: والملائكة يسجدون لله وهم لا يستكبرون [illegible] عن عبادته والذل له [illegible]

كما قال تعالى: ﴿لن يستنكف المسيح أن يكون عبدا لله ولا الملائكة المقربون﴾ [النساء: ١٧٢].

وقال سبحانه: ﴿ومن عنده لا يستكبرون عن عبادته ولا يستحسرون * يسبحون الليل والنهار لا يفترون﴾ [الأنبياء: ١٩، ٢٠].

وقال عز وجل: ﴿فإن استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسأمون﴾ [فصلت: ٣٨].

﴿يخافون ربهم من فوقهم ويفعلون ما يؤمرون ۩ ٥٠﴾

معنى الآيتين إجمالا:

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[illegible] البلاغية:

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﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ﴾

[illegible]

﴿ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴾

[illegible]

﴿ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ (54) ﴾

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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible][2]

قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

[illegible]

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(1) انظر: التفسير [illegible]
(2) انظر: التفسير [illegible]
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قوله: ﴿[illegible] سَوْفَ تَعْلَمُونَ﴾ [illegible] (١) والإيماء إلى [illegible]
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وقوله: ﴿[illegible]﴾ [illegible]
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وقال عز وجل: ﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ﴾ [النجم: 21-22].

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مشكل الإعراب

قوله تعالى: ﴿ويعبدون من دون الله ما لا يملك لهم رزقًا من السموات والأرض شيئًا ولا يستطيعون﴾.

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مناسبة الآية لما قبلها

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مناسبة الآية لما قبلها

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﴿ وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا ﴾

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﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ [illegible]﴾

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ﴾

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﴿وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ﴾

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الأصول التربوية

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الآيات [illegible]

﴿ فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم ۝ إنه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون ۝ إنما سلطانه على الذين يتولونه والذين هم به مشركون ۝ ﴾

المعنى الإجمالي

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تفسير الآيات:

﴿ فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم ۝ ﴾

مناسبة الآية لما قبلها:

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[illegible] قال تعالى:

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ما جاء في القرآن ﴿وقال الشيطان لما قضي الأمر إن الله وعدكم وعد الحق ووعدتكم فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي﴾ [إبراهيم: ٢٢].

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مناسبة الآية

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غريب الكلمات

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المعنى الإجمالي

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تفسير الآيات:

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مناسبة الآية لما قبلها

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﴿ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾﴾

﴿ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ﴾

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﴿وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

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﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾﴾

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قوله تعالى: ﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ﴾.

قوله: ﴿وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾ [illegible]

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والغنم حرمنا عليهم شحومهما إلا ما حملت ظهورهما أو الحوايا أو ما اختلط بعظم ذلك جزيناهم ببغيهم وإنا لصادقون﴾ [الأنعام: ١٤٦].

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قال تعالى: ﴿فبظلم من الذين هادوا حرمنا عليهم طيبات أحلت لهم﴾ [النساء: ١٦٠].

وقال سبحانه: ﴿وعلى الذين هادوا حرمنا كل ذي ظفر ومن البقر والغنم حرمنا عليهم شحومهما إلا ما حملت ظهورهما أو الحوايا أو ما اختلط بعظم ذلك جزيناهم ببغيهم﴾ [الأنعام: ١٤٦].

﴿فإن كذبوك فقل ربكم ذو رحمة واسعة ولا يرد بأسه عن القوم المجرمين ﴿١٤٧﴾﴾

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والغرض من [illegible] الإسلام [illegible] النبي صلى الله عليه

وسلم في قوله ﴿[illegible]﴾ [illegible]

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الله عليه وسلم

قوله ﴿[illegible]﴾ [illegible]

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تفسير الآيات:

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﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ﴾

أي [illegible]

﴿وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

أي [illegible]

[illegible] ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [القصص: [illegible]]

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ١٢٦﴾

سبب النزول:

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ثالثاً: [illegible]

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كما قال تعالى: ﴿واخفض جناحك لمن اتبعك من المؤمنين﴾ [illegible]

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﴿[illegible]﴾

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﴿ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝ ﴾

[illegible]

[illegible]

﴿ إِنَّ شَانِئَكَ ﴾

أي: [illegible]

﴿ هُوَ الْأَبْتَرُ ﴾

أي: [illegible]

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الفوائد التربوية

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قوله ﴿[illegible]﴾ [illegible]

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قوله تعالى ﴿[illegible]﴾

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾

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تم بحمد الله المجلد الحادي عشر

ويليه المجلد الثاني عشر

وأوله تفسير سورة الإسراء

الفهرس

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بلاغة الآيات ٧٢٣
الفهرس ٧٣١

تم الصف والإخراج في
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